

THE
LADY'S DIRECTORY;

FOR THE

CHURCH SERVICE

ON

SUNDAYS AND HOLY DAYS,

For the YEAR of our LORD

MDCXCIX.

BEING THE THIRD AFTER LEAP-YEAR.

TO WHICH IS ADDED,

The COLOURS of the CHURCH, the Proper
PSALMS at VESPERS and COMPLINE; TIMES
FOR GAINING INDULGENCIES, OBITU-
ARY, and NEW YEAR'S GIFT, &c.

A TABLE OF MOVEABLE FEASTS.

Dominical Letter.	F.	Ascension Day.	May 2
Epact	23	Whitsunday	— 12
Septuagesima	Jan. 20	Corpus Christi	23
Ash Wedn.	Feb. 6	Sundays after Pentec.	28
Easter Sunday	Mar. 24	Advent Sunday	Dec. 1

By Permision.

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SIXPENCE.

EXPLANATION.

A P. signifies Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; B. Bishop; Conf. Confessor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. signifies double; semid. semidouble; simp. simple; white, red, &c. in Italic, denote the colour of the Ornaments of the Day; Feria, is a day for which no Saints Office is appointed. Com. signifies Commemoration. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly Ornaments in the Church Service, the white is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The red is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The purple or violet, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. Green is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the Office is of the Sunday; but in the Paschal time the white is used. The black is used on Good-Friday, and in Masses of Requiem for the Dead, which may be said on any day, which is not a Sunday or a Double, except the days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany of Pentecost, and of Corpus Christi.

OBSERV.

That the Pages in the following Table correspond to the New Edition of the VESPERS BOOK 1794, printed by J. P. COGHLAN, Price only 3s. 6d.—Which besides taking in the New Saints—contains the whole Vespers and Compline for the Year—the Ordinary of the Mass, with all the Prefaces, Litanies, Hymns, Antiphons and Psalms at Benediction, the Exurge and Litany of the Saints for R^ogation

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conscience—Prayers which are said after Vespers, on Sundays, in Manchester-Square Chapel—the proper authorised Prayers to be recited before any of the hours of Divine Office—~~Instructions~~ Instructions for Vespers, with a Table and Calendar, paged so as to assist the Pious who desire to accompany the Church in divine Harmony, yet does not exceed the length and breadth the size of a large card.

AT VESPERS, OR EVENING OFFICE,

The following Psalms are used on SUNDAYS, page 1, when no Feast occurs. Psalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxxi. Beatus Vir, 5. cxxii. Laudate Pueri, 7. cxiii. In Exitu Israel, 8. Luke i. 77. Magnificat, 14.

On the FEASTS of APOSTLES 229.—At first Vespers are used the four first Psalms; but instead of the Fifth, Psalm cvi. Laudate Dominum omnes Gentes 107; and in the second Vespers are said the Psalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxv. Credidi propter, 167. cxxv. In convertendo Dominus, 168. cxxxix. Domine probasti me, 169.

On the FESTIVAL of one or more MARTYRS, also on the FEAST of ALL SAINTS, 125.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 107. In the second Vespers as the first, only instead of the last Psalm cxv. Credidi propter quod, 167.

On the FEAST of a CONFESSOR and BISHOP, 193—In the first Vespers the Psalms are as on the Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 107. The second Vespers as the first, except the last, which is Psalm cxxxii. Memento Domine David, 194.

On the FEASTS of a CONFESSOR not a BISHOP, 203—The Psalms at the first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

On the FEASTS of the B. V. MARY, 156—and also of Virgins and Widows; the Psalms in the first and second Vespers are, Psalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxxi. Laetatus sum in his, 156. cxxvi. Nisi Dominus ædificaverit, 158. cxlvii. Lauda Jerusalem Dominum, 159.

On the FEASTS of St. MICHAEL and all ANGELS, 493—
In the first Vespers are Psalms common for Sundays, except the last Psalm xvi. Laudate Dominum omnes Gentes, 347; and in the second Vespers, Psalm cxxxvii. Confitebor, &c. 347.

*On the DEDICATION of a CHURCH, 215.—*The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm cxlvii. Lauda Jerusalem Dominum, 159.

*On CHRISTMAS DAY, 235.—*In the first Vespers as on the Feasts of Confessors not Bishops; and in the second Vespers, cix. Dixit Dominus, 2. cx. Confitebor tibi Domine, 3. cxi. Beatus vir, 5. cxxix. De profundis, 239. cxxxii. Memento Domine David, 194.

On the EPIPHANY, EASTER and WHIT-SUNDAYS,
The Psalms are as on Sundays.

*On the ASCENSION of our LORD, 106—*The four first Psalms as for Sundays; but instead of the last, Psalm cxvi. Laudate Dominum omnes, 107.

*On the FEAST of CORPUS CHRISTI, 125.—*Psalms cix. Dixit Dominus, 2. cx. Confitebor, 3. cxv. Credidi propter, 167. cxxvii. Beati omnes qui, 126. cxlvii. Lauda Jerusalem, 128.

*VESPERS for the DEAD, 531—*Psalms cxiv. Dilexi quoniam, 531. cxix. Ad Dominum, 533. cxx. Levavi oculos, 534. cxxix. De profundis, 536. cxxxvii. Confitebor tibi, 537.—And concludes with Psalm 1. Miserere mei Deus, 589.

*At COMPLIN, or NIGHT OFFICE, 23.—*Psalms iv. Cum invocarem, 26. xxx. In te Domine, 28. xc. Qui habitat, 29. cxxxiii. Ecce nunc benedicite, 31. Luke ii. Nunc dimittis, 34. BENEDICTION, 566. Psalm cxvi. Laudate Dom. omnes Gentes, 557. Psalm lxvi. Deus Misereatur, 567. Psalm 1. Miserere mei Deus, 589. Psalm xix. Exaudiat fer the King, p. 597.

The Suffrages, 16, or common Commemorations of our blessed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Vespers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Passion Sunday till Trinity Sunday.

● signifies New Moon ♂ Full Moon.
 First Quarter. ♀ Last Quarter.



1799. JANUARY 31 Days.

1 Tuesday. THE CIRCUMCISION of our Lord, doub of second class, white. Vesp of the Feast, com of S. Stephen.

2 Wedn. Octave of S. Stephen, doub, red.

3 Thurs. Octave of S. John, doub, white.

4 Frid. Octave of Holy Innocents, doub, red, abstinence.

5 Sat. Octave of S. Thomas B. M. doub red, abstinence.

4,14 6 SUNDAY (*vacant*) The EPIPHANY of our Lord, doub of first class with an Octave, white. Vesp of the Feast.—*The Indulgence ends.*

7 Mond. Of the Octave semid, white.

8 Tues. Of the Octave semid, white.

9 Wedn. Of the Octave semid, white.

10 Thurs. Of the Octave semid, white.

11 Frid. Of the Octave semid, white, abst.

12 Sat. Of the Sunday within the Octave semid, white, abstinence.

13 SUNDAY (*vacant*) The Octave-day, doub, white.

3,58 14 Mond. Feria. Of the second Sunday after Epiphany, green.

15 Tues. S. Paul first Hermit Conf. doub, white.

16 Wedn. S. Marcellus PM. semid, red.

17 Thurs. S. Anthony Abb Conf. doub, white.

18 Frid. S. Peter's Chair at Rome, great doub, white, abstinence.

19 Sat. S. Wolstan, B. of Worcester & Conf. doub, white, abstinence.

20 SEPTUAGESIMA SUNDAY purple. Vesp of S. Agnes, com of Sunday, red.

14 21 Mond. S. Agnes V. M. doub, red.

5,41 22 Tues. SS. Vincent & Athanasius MM. semid, red.

23 Wedn. S. Raymund, Conf. semid, white.

24 Thurs. S. Timothy BM. semid, red.

25 Frid. Conversion of S. Paul, great doub, white, abstinenſe.
 26 Sat. S. Polycarp BM. ſemid, red, abſtin.
 27 SEXAGESIMA SUNDAY, purple. Vesp of the
 10,50 holy name of Jefus, com of the Sunday, white.
 28 Mond. The holy name of Jefus, doub of ſecond class
 (from the ſecond Sunday after Epiphany) white.
 29 Tues. S. Francis de Sales B. Conf. doub, white.
 30 Wedn. S. Martina V.M. ſemid, red.
 31 Thurs. S. Peter Nolasco, Conf. doub, white.

FEBRUARY 28 Days.

1 Frid. S. Ignatius BM. ſemid, red, abſtin.
 2 Sat. Candlemas-day, doub of ſecond class, white,
 Feaſt of devotion. Vesp of the Feaſt, com of the
 Sunday, & of S. Blaſius BM. abſtinence. After Com-
 pline the Ave Regina.
 3 QUINQUAGESIMA SUNDAY, purple. Vesp of
 S. Andrew, com of Sunday, white.
 4 Mond. S. Andrew Corsini B. Conf. doub, white.
 8,14 5 Tues. S. Agatha V.M. doub, red.
 6 Ash-Wednesday, purple.
 The fast of Lent to be continued till Easter, on all days,
 but Sundays, and on Sundays, abſtinence.
 7 Thurs. S. Romuald Abb. Conf. doub, white.
 8 Frid. S. John de Matha Conf. doub, white.
 9 Sat. SS Fabian & Sebaſtian MM (from Jan 20) doub,
 red.—The Indulgence begins.
 10 SUNDAY first of Lent, purple. Vesp of S. John
 Chryſtoſt. com of Sunday, white.
 11 Mond. S. John Chryſtoſt. B. Conf. Dr. (from
 Jan. 27) doub, white.
 12 Tues. S. Scholaſtica V. (from the 10) doub, white.
 12,44 13 Wedn. S. Hilary B. Conf (from Jan 14) ſemid,
 white. Ember day.
 14 Thurs. Feria, purple.
 15 Frid. Ember-day, purple.
 16 Sat. Ember-day, purple.
 17 SUNDAY ſecond of Lent, purple, Vesp of Sanday,
 com of S. Simeon B. M.—The Indulgence ends.
 18 Mond. Feria, purple.
 19 Tues. Feria, purple.

20 Wedn.

MARCH 31 Days.

1799

7

5,3

- ① 20 Wedn. Feria, purple.
- 21 Thurs. Feria, purple.
- 22 Frid. S. Peter's Chair at Antioch, great doub, white.
- 23 Sat. Feria, purple.
- 24 SUNDAY third of Lent, purple. Vesp of S. Mathias, com of Sunday, red.
- 25 Mond. S. Mathias Ap (from yesterday) doub of second class, red.
- ② 26 Tues. Feria, purple.

8,22

- 27 Wedn. Feria, purple.
- 28 Thurs. Feria, purple.

MARCH 31 Days.

- 1 Frid. S. David B. Conf. & Patron of Wales, doub, white.
- 2 Sat. S. Chad B. of Litchfield, & Conf. doub, white.
- 3 SUNDAY fourth of Lent, purple. Vesp of Sunday, com of S. Calumire, & S. Lucius P.M.
- 4 Mond. S. Calumire Conf, semid, white.
- 5 Tues. Feria, purple.
- 6 Wedn. Feria, purple.

1,34

- 7 Thurs. S. Thomas of Aquin, Conf. Dr. doub, white.
- 8 Frid. S. Felix B. Conf. doub, white.
- 9 Sat. S. Frances of Rome Wid, doub, white.
- 10 PASSION SUNDAY, purple. Vesp of S. John of God, com of Sunday, white.
- 11 Mond. S. John of God, Conf. doub, white.
- 12 Tues. S. Gregory P. Conf Dr. doub, white.
- 13 Wedn. Forty MM (from the 10) semid, red.
- ③ 14 Thurs. Feria, purple.

6,22

- 15 Frid. The sorrows of the B. Virgin, great doub, white.
- 16 Sat. Feria, purple.—*The Indulgence begins.*
- 17 PALM-SUNDAY, purple. Vesp of Sunday.
- 18 Mond. Feria, purple.
- 19 Tues. Feria, purple. Feast of Devotion for S. Joseph.
- 20 Wedn. Feria, purple. in the afternoon Tenebrae.
- ④ 21 Maundy Thursday, doub of first class, white. In the afternoon Tenebrae, purple.

22 Good

22 Good Friday, doub of first class, *black*. In the afternoon *Tenebræ, purple*.

23 Holy Saturday, doub of first class, *white*. After Compline *Regina Cæli*.

Here begins the Paschal Time.

24 EASTER SUNDAY, doub of first class with an Octave, *white*. Vesp of the Feast.

25 EASTER MONDAY, doub of first class, *white*. Vesp of the Feast.

26 Easter Tuesday, doub of first class, *white*. Vesp of the Feast. Feast of Devotion.

27 Wed. Of the Octave semid, *white*.

7,34

28 Thurs. Of the Octave semid, *white*.

29 Frid. Of the Octave semid, *white, abst.*

30 Sat. Of the Octave semid, *white, abst.*

31 LOW SUNDAY, doub, *white*. Vesp of the Annunciation, eom of Sunday.

The Indulgence ends.

APRIL 30 Days.

1 Mond. Annunciation of the B. Virgin, (from March 25) doub of second class, *white*.

2 Tues. S. Francis of Paula Conf. doub, *white*.

3 Wedn. S. Richard B. of Chichester & Conf. doub, *white*.

4 Thurs. S. Isidore B. Conf. Dr. doub, *white*.

7,21

5 Frid. S. Vincent Ferrerius Conf. doub, *white, abstinen*ce.

6 Sat. S. Joseph Conf. (from March 19) doub of second class, *white, abstin.*

7 SUNDAY second after Easter, *white*. Vesp of S. Cuthbert, eom of Sunday.

8 Mond. S. Cuthbert B. of Lindisfarne, & Conf. (from March 20) doub, *white*.

9 Tues. S. Bennet Abbot & Conf. (from March 21) doub, *white*.

10 Wedn. S. Patrick B. Conf. & Ap. of Ireland (from March 17) semid, *white*.

11 Thurs. S. Leo P. Conf. Dr. doub, *white*.

12 Frid. Feria, *white, abstinen*ce.

7,47

13 Sat. S. Hermengild M. semid, *red, abstin.*

(See p. 32)

14 SUNDAY

1799

MAY 31 Days.

9

14 SUNDAY third after Easter, *white*. Vesp of the Sunday.
 15 Mond. Feria, *white*.
 16 Tues. Feria, *white*.
 17 Wedn. S. Anicete P. M. simple, *red*.
 18 Thurs. Feria, *white*.
 ◎ 19 Frid. Feria, *white*, abstin.
 20 Sat. Of our Lady, *white*, abstin.
 21 SUNDAY fourth after Easter, S. Anselm B. Conf. Dr. doub, *white*. Vesp of him, com of Sunday, & of SS. Soter & Cagus.
 22 Mond. SS. Soter & Cagus PP. MM. semid, *red*.
 23 Tues. S. George M. doub of first class, with an Octave, *red*. Feast of Devotion. Vesp of him, com of S. Fidelis.
 24 Wedn. S. Fidelis M. doub, *red*.
 25 Thurs. S. Mark Evang, doub of second class, *red*, (Litanies *purple*) abstinen.
 ◎ 26 Frid. SS. Cletus & Marcellinus PP. MM. semid, *red*.
 27 Sat. Of the Octave, semid, *red*, abstin.
 28 SUNDAY fifth after Easter, *red*. Vesp of S. Peter M. com of Sunday, & of S. George.
 29 Mond. S Peter M. doub, *red*. Rogation day (Litanies, *purple*) abstin.
 30 Tues. The Octave of S. George, doub, *red*. Rogation day (Litanies, *purple*) abst.

MAY 31 Days.

1 Wedn. SS. Philip & James App doub of second class, *red*. Feast of Devotion, Rogation day, & Vigil (Litanies, *purple*) abstinen.
 2 Thurs. ASCENSION DAY, doub of first class with an Octave, *white*. Vesp of the Feast, com of the holy Cross.
 3 Frid. The finding of the Cross, doub of second class, *red*. Feast of devotion, abstinen.
 ● 4 Sat. S. Monica Wid doub, *white*, abst.
 12,14 5 SUNDAY within the Octave, S. Catherine of Siena V. (alias Apr 30) doub, *white*. Vesp of S. John, com of S. Catherine, of Sunday, & of the Octave, *red*.
 6 Mond.

10.

MAY 31 Days.

1799

6 Mond. S. John Evang before the Latin Gate, great
doub, *red*.
 7 Tues. S. Stanislaus B.M. doub, *red*.
 8 Wedn. Apparition of S. Michael, great doub, *white*.
 9 Thurs. The Octave-day, doub, *white*.
 10 Frid. S. Antoninus B. Conf. semid, *white*, abst.
 11 Sat. Whitsun-eve, semid, *red*, fast. *The Indulg. begins*.
 D 12 WHIT-SUNDAY, doub of first class with an Oc-
tave, *red*. Vesp of the feast.
 13 WHIT-MONDAY, doub of first class, *red*. Vesp of
the feast.
 14 Whit-Tuesday, doub of first class, *red*. Feast of de-
votion. Vesp of the Feast.
 15 Wedn. Of the Octave semid, *red*. Ember-day fast.
 16 Thurs. Of the Octave semid, *red*.
 17 Frid. Of the Octave semid, *red*. Ember-day fast.
 18 Sat. Of the Octave semid, *red*. Ember-day fast.
 After Vesp the *Salve Reginas*.

7.51

Here ends the Paschal Time.

Q 19 TRINITY SUNDAY, doub of second class, *white*.
 Vesp of the same, com of the first Sunday after Pen-
tecost, & of S. Bernardine.
 20 Mond. S. Bernardine Conf. semid, *white*.
 21 Tues. S. Peter Celestine P. & Conf. doub, *white*,
 22 Wedn. S. Athanasius B. Conf. Dr. (from the 2)
doub, *white*.
 23 Thurs. CORPUS CHRISTI, doub of first class with
an Octave, *white*. Vesp of the Feast.
 24 Frid. Of the Octave semid, *white* abstinence.
 25 Sat. S. Aldelm, B. of Salisbury & Conf. doub, *white*,
abstinence.
 C 26 SUNDAY within the Octave of CC, & second after
Pentecost. S. Austin Ap of England B. & Conf. doub
of second class, with an Octave, *white*. Vesp of him,
com of S. Philip, of Sunday, of the Octave of CC, &
of S. John P.M.
 27 Mond. S. Philip Neri Conf. doub, *white*
 28 Tues. Of the Octave of CC. semid, *white*.
 29 Wedn. Of the Octave of CC. semid, *white*.
 30 Thurs. The Octave day of CC. doub, *white*.
The Indulgence ends.

31 Frid. S. Gregory Nazianzen B. Conf. Dr. (from
the 9) doub, *white*, abstinence.

JUNE

1799

JUNE 30 Days.

11

1 Sat. S. Pius V.P. Conf. (from May 11, alias 5) doub, *white*, abstinence.

2 SUNDAY third after Pentecost. The Octave-day of S. Austin, doub, *white*. Vesp of him, com of Sunday, & of S. Mary Magdalen of Pazzi.

● 3 Mond. S. Mary Magdalen of Pazzi Virg. (alias May 25) semid, *white*.

4 Tues. S. Paschal Baylon Conf. (from May 17) doub, *white*.

5 Wedn. S. Venantius M. (from May 18) doub, *red*.

6 Thurs. S. Norbert B. Conf. doub, *white*.

7 Frid. S. Dunstan AB. of Canterbury & Conf. (from May 19) doub, *white*, abstinence.

8 Sat. S. William AB. of York & Conf. doub, *white*, abstinence.

9 SUNDAY fourth after Pentecost, *green*. Vesp of Sunday, com of S. Margaret.

D 10 Mond. S. Margaret Q. of Scots, Wid, semid, *white*.

11,28

11 Tues. S. Barnabas Ap, great doub, *red*.

12 Wedn. S. John Conf. doub, *white*.

13 Thurs. S. Anthony of Padua Conf. doub, *white*.

14 Frid. S. Basil B. Conf. Dr. doub, *white*, abstinence.

15 Sat. SS Nereus, Achilleus, &c. MM. (from May 12) semid, *red*, abstinence.

16 SUNDAY fifth after Pentecost, *green*. Vesp of Sunday, com of S. Ubaldus.

○ 17 Mond. S. Ubaldus B. Conf. (from May 16) semid, *white*.

4,5

18 Tues. SS. Marcus, &c. MM. simple, *red*.

19 Wed. S. Juliana Virg. doub, *white*.

20 Thurs. S. Silverius P.M. simple, *red*.

21 Frid. Feria, *green*, abstinence.

22 Sat. Vigil. S. Alban M. great doub, *red*, abstinence.

23 SUNDAY sixth after Pentecost, *green*. Vesp of S. John Baptist, *white*.

24 Mond. Nativ. of S. John Baptist, doub of first class with an Octave, *white*. Feast of devotion. Vesp of him, com of S. William.

25 Tues. S. William, Abbot & Conf. doub, *white*.

26 Wedn. SS. John & Paul MM, doub, *red*.

27 Thurs. Of the Octave semid, *white*.

28 Frid. Vigil. S. Leo P. Conf. semid, *white*, fast.

29 Sat.

12

JULY 31 Days.

1799

8,4

The Indulgence begins.

¶ 29 Sat. SS. PETER & PAUL App. doub of first class with an Octave, red. Vesp of them, com of the Sunday, abstinence.

30 SUNDAY seventh after Pentecost. Commemoration of S. Paul, doub, red. Vesp of him to the little Chapter, then of the Octave-day of S. John Bapt. com of the App. & of the Sunday, white.

JULY 31 Days.

1 Mond. Octave-day of S. John Baptist, doub, white.

2 Tues. Visitation of the B. Virgin, great doub, white.

3,27

- 3 Wedn. Of the Octave of the App. semid, red.
- 4 Thurs. Of the Octave of the App. semid, red.
- 5 Frid. Of the Octave semid, red, abstinence.
- 6 Sat. The Octave-day, doub, red, abstinence.

The Indulgence ends.

7 SUNDAY eighth after Pentecost. Translation of S. Thomas M. great doub, red. Vesp of him, com of the Sunday, & of S. Elizabeth.

8 Mond. S. Elizabeth Wid. semid, white.

9 Tues. Feria, green.

4,12

D 10 Wedn. Seven Brothers MM. semid, red.

11 Thurs. S. Pius I. P. M. simple, red.

12 Frid. S. John Gualbert Abb. & Conf. doub, white, abstinence.

13 Sat. S. Anacleto P. M. semid, red, abstinence.

14 SUNDAY ninth after Pentecost, S. Bonaventure, B. C. Dr. doub, white. Vesp of him to the little Chapter, then of S. Swithin, com of S. Bonaventure, & of Sunday.

15 Mond. S. Swithin B. of Winchester & Conf. doub, white.

16 Tues. Our Lady of Mount Carmel, great doub, white.

1,17

● 17 Wedn. S. Osmund B. of Salisbury & Conf. doub, white.

18 Thurs. S. Camillus Conf. doub, white.

19 Frid. S. Vincent a Parlo, Conf. doub, white, abst.

20 Sat. S. Jerome Emilian, Conf. doub, white, abst.

21 SUNDAY tenth after Pentecost, green. Vesp of S. Mary

Mary Magdalén, com of the Sunday. *white.*
 22 Mond. S. Mary Magdalén, doub, *white.*
 23 Tues. S. Apollinaris B.M. doub, *red.*
 24 Wedn. Vigil. S. Alexius Conf. (alias 17) semid,
~~8,36~~ *white.*
 25 Thurs. S. James Ap. doub of second class, *red.*
 Feast of devotion.
 26 Frid. S. Ann, great doub, *white.* Feast of devotion,
 abstinence.
 27 Sat. S. Henry Emper Conf. (from the 21, alias 15)
 semid, *white*, abstinence.
 28 SUNDAY eleventh after Pentecost, *green.* Vesp of
 it, com of S. Martha, & of SS. Felix, &c. MM.
 29 Mond. S. Martha Virg. semid, *white.*
 30 Tues. SS. Nazarius, &c. MM. (from the 28) semid,
red.
 31 Wedn. S. Ignatius Conf. doub, *white.*

AUGUST 31 Days.

1 Thurs. S. Peter's Chains, great doub, *white.*
~~1,46~~
 2 Frid. S. Stephen I.P.M. simple, *red*, abstinence.
 3 Sat. The finding of S. Stephen the first M, semid,
red, abstinence.
 4 SUNDAY twelfth after Pentecost. S. Dominick
 Conf. doub, *white.* Vesp of our Lady, com of S.
 Dominick & of Sunday.
 5 Mond. Our Lady ad Nives, great doub, *white.*
 6 Tues. The Transfiguration of our Lord, great doub,
white.
 7 Wedn. S. Cajetan Conf. doub, *white.*
~~8,55~~
 D 8 Thurs. SS. Cyriacus, &c. MM. semid, *red.*
 9 Frid. Vigil of S. Lawrence, *purple*, abstinence.
 10 Sat. S. Lawrence M. doub of second class with an
 Octave, *red.* Feast of devotion, abstinence.
 The Indulgence begins.
 11 SUNDAY thirteenth after Pentecost, *red.* Vesp of
 S. Clare, com of Sunday, & of the Octave, *white.*
 12 Mond. S. Clare Virg. doub, *white.*
 13 Tues. Of the Octave of S. Lawrence, semid, *red.*
 14 Wedn. Vigil of the Assumption, *purple*, fast.

14

SEPTEMBER 30 Days.

1799

Θ 15 Thurs. ASSUMPTION of our Lady, doub of first
12,29 class with an Octave, *white*. Vesp of the Feast, com
of S. Hyacinth.
 16 Frid. S. Hyacinth Conf. doub, *white*, abstinence.
 17 Sat. The Octave-day of S. Lawrence, doub, *red*. abft.
 18 SUNDAY fourteenth after Pentecost. S. Joachim
Father of the B. Virg. great doub, *white*. Vesp of
him, com of the Sunday, & of the Octave.
 19 Mond. Of the Octave of the Assumption, semid, *white*.
 20 Tues. S. Bernard Abbot and C. doub, *white*.
 21 Wedn. S. Jane Frances, Wid. doub, *white*.
 22 Thurs. The Octave-day, doub, *white*.

The Indulgence ends.

¶ 23 Frid. Vigil. S. Philip Benitius Conf. doub, *white*,
2,21 abstinence.
 24 Sat. S. Bartholomew Ap doub of second class, *red*.
Feast of devotion, abstinence.
 25 SUNDAY fifteenth after Pentecost, *green*. Vesp of
it, com of S. Lewis, & S. Zephyrini P.M.
 26 Mond. S. Lewis K. & Conf. (from yesterday) semid,
white.
 27 Tues. S. Joseph Calasancius Conf. doub, *white*,
 28 Wedn. S. Austin B. C. & Dr. doub, *white*.
 29 Thurs. Decollation of S. John Baptist, great doub, *red*.
 ● 30 Frid. S. Rose of Lima Virg doub, *white*, abstinence.
 11,
 31 Sat. S. Aidan B. of Lindisfarne & Conf. doub, *white*,
abstinence.

SEPTEMBER 30 Days.

1 SUNDAY sixteenth after Pentecost. S. Raymund
Conf. doub, *white*. Vesp of him, com of Sunday, &
of S. Stephen.
 2 Mond. S. Stephen K. & Conf. semid, *white*.
 3 Tues. Feria, *green*.
 4 Wedn. Feria, *green*.
 5 Thurs. S. Lawrence Justinian B. & Conf. semid *white*.
 D 6 Frid. Feria, *green*, abstinence.
 2,59
 7 Sat. Of our Lady, *white*, abstinence.
 8 SUNDAY seventeenth after Pentecost. The Nati-
vity of the B. Virgin, doub of second class with an
Octave, *white*. Vesp of the Feast, com of Sunday, &
of S. Gorgonius M.

9 Mond.

9 Mond. Of the Octave semid, *white*.
 10 Tues. S. Nicholas Tolentine Conf. doub, *white*.
 11 Wedn. Of the Octave semid, *white*.
 12 Thurs. Of the Octave semid, *white*.
 13 Frid. Of the Octave semid, *white*, abstinence.
 2,34
 ◎ 14 Sat. The Exaltation of the Cross, great doub, *red*, abst.
 15 SUNDAY eighteenth after Pentecost. The name of the B. V. Mary, great doub, *white*. Vesp of the feast, com of Sunday, of SS. Cornelius, &c. MM, & of SS. Euphemia, &c. MM.
 16 Mond. SS. Cornelius, &c. MM. semid, *red*.
 17 Tues. The Stigmas of S. Francis, doub, *white*.
 18 Wedn. S. Joseph of Cupertino, Conf. doub, *white*. Ember-day, fast.
 19 Thurs. SS. Januarius, &c. MM, doub, *red*.
 20 Frid. SS. Eustachius, &c. MM. doub, *red*. Ember-day, fast.
 21 Sat. S. Matthew Ap & Evang, doub of second class *red*. Feast of devotion, & Ember-day, fast.
 7,23
 ◎ 22 SUNDAY nineteenth after Pentecost, *green*. Ve of it, com of S. Linus, & of S. Thecla V. M.
 23 Mond. S. Linus P. M. semid, *red*.
 24 Tues. Our Lady of Mercy, great doub, *white*.
 25 Wedn. S. Thomas of Villanova B. Conf. (from the 22) semid, *white*.
 26 Thurs. SS. Cyprian & Justina MM. simple, *red*.
 27 Frid. SS. Cosmas & Damian MM. semid, *red*, abst.
 28 Sat. S. Wenceslaus M semid, *red*, abstinence.

8,4

The Indulgence begins.

● 29 SUNDAY twentieth after Pentecost. S. Michael Arch. doub of second class, *white*. Vesp of the feast, com of S. Jerome, & of the Sunday.
 30 Mond. S. Jerome Conf. Dr. doub, *white*.

OCTOBER 31 Days.

1 Tues. S. Remigius B. Conf. semid, *white*.
 2 Wedn. Our Guardian Angels, doub, *white*,
 3 Thurs. S Thomas B. of Hereford & Conf. doub, *white*.
 4 Frid. S Francis Conf. doub, *white*, abstinence,
 D 5 Sat. Of our Lady, *white*, abstinence,
 11,34
 6 SUNDAY twenty-first after Pentecost. The Rosary of

of the B. Virg. great doub, *white*. Vesp of the feast, com of S Bruno, of the Sunday, of S Mark PC, & of SS Sergius, &c. MM.

7 Mond. S Bruno, Conf, (from yesterday) doub, *white*.

8 Tues. S Bridget Wid, doub, *white*.

9 Wedn. SS Denis, &c. MM, semid, *red*.

10 Thurs. S Paulinus AB, *of York*, and Conf, doub, *white*.

11 Frid. S Francis Borgia Conf, semid, *white*, abst.

12 Sat. S Wilfrid AB *of York*, and Conf, doub, *white*, abstinence.

⑤ 13 SUNDAY twenty-second after Pentecost, S Edward
7,24 K, and Conf, doub of second class, with an Octave, *white*. Vesp of him, com of the Sunday, and of S Calistus.

14 Mond. S Calistus PM, semid, *red*.

15 Tues. S Teresa Virg, doub, *white*.

16 Wedn. Of the Octave semid, *white*.

17 Thurs. S Hedwige Wid, semid, *white*.

18 Frid. S Luke Evang, doub of second class, *red*, abst.

19 Sat. S Peter of Alcantara, Conf, doub, *white*, abst.

20 SUNDAY twenty-third after Pentecost. The Octave-day of S Edward, doub, *white*. Vesp of S Ursula, com of S Edward, of the Sunday, and of S Hilarius Abb, and Conf, *red*.

⑥ 21 Mond. SS Ursula, &c. VV, MM, great doub, *red*.

10,44

22 Tues. S John Cantius Conf, doub, *white*.

23 Wedn. Feria, *green*.

24 Thurs. Feria, *green*.

25 Frid. S. John of Beverley AB, *of York* and Conf, doub, *white*, abstinence.

26 Sat. Vigil of the App, *purple*, abstinence.
The Indulgence begins,

27 SUNDAY twenty-fourth after Pentecost (the third after Epiph) *green*. Vesp of SS Simon and Jude App, *red*.

● 28 Mond. SS Simon and Jude App, doub of second class, *red*. Feast of devotion. Vesp of them, com of S Bede.

5,38

29 Tues. S Bede, Conf, doub, *white*.

30 Wedn. Feria, *green*.

31 Thurs. Vigil of All Saints, *purple*, fast.

1 Frid. ALL SAINTS, doub of first clas with an Octave, *white*. After Vesp of the feast, *white*, are the Vesp of the Dead, *black*, abstinence.

2 Sat. All Souls, *black*, abstinence.

3 SUNDAY twenty-fifth after Pentecost (the fourth after Epiph) S Winefride Virg M, doub, *red*, Vesp of her to the little chapter, then of S Charles, com of S Winefride, of Sunday, of the Octave, and of SS Vitalis, &c. MM, *white*.

D 4 Mond. S Charles B, and Conf, doub, *white*.

5 Tues. Of the Octave semid, *white*.

6 Wedn. Of the Octave semid, *white*.

7 Thurs. Of the Octave semid, *white*.

8 Frid. The Octave day doub, *white*, abstinence.
The Indulgence ends.

9 Sat. Dedication of S John Lateran doub, *white*, abst.

10 SUNDAY twenty-sixth after Pentecost (the fifth after Epiph) *green*, Vesp of S. Martin, com of Sunday, and of Menna M, *white*.

11 Mond. S Martin B, and Conf, doub, *white*.

◎ 12 Tues. S Martin IP & M, semid, *red*.

2,8

13 Wedn. S Didacus Conf, semid, *white*.

14 Thurs. S Erconwald B, of *London*, and Conf, doub, *white*.

15 Frid. S Gertrude Virg, doub, *white*, abstinence.

16 Sat. S Edmund AB, of *Canterbury* and Conf, doub, *white*, abstinence.

17 SUNDAY twenty-seventh after Pentecost (the sixth after Epiph) S Hugh B of *Lincoln* and Conf, doub, *white*, Vesp of him to the little chapter, then of the Dedication, com of S Hugh, and of the Sunday.

18 Mond. The Dedication of the Churches of SS Peter and Paul, doub, *white*.

19 Tues. S Elizabeth Wid, doub, *white*.

11,50

⌚ 20 Wedn. S Edmund K and M, great doub, *red*.

21 Thurs. The Presentation of the B Virg, great doub, *white*.

22 Frid. S Cecily V & M, doub, *red*, abstinence.

23 Sat. S Clement IP & M, semid, *red*, abstinence.

24 SUNDAY twenty-eighth and last after Pentecost, S John of the Cross, Conf, doub, *white*, Vesp of him to

to the little Chapter, then of S Catherine, com of S John, and of the Sunday, *red*.

25 Mond. S Catherine V and M, *doub, red*.

26 Tues. S Felix Conf, (alias the 20) *doub, white*.

3,50

● 27 Wedn. S Gregory Thaumaturgus B, and Conf, (alias the 17) *semid, white*.

28 Thurs. S Andrew Avelline Conf (from the 10) *semid, white*.

29 Frid. Vigil of S Andrew Ap, *purple*, abstinence.

30 Sat. S. Andrew Ap, *doub of second class, red*. Feast of devotion, abstinence. After the Vesp the *Alma Redemptoris*.

DECEMBER 31 Days.

1 SUNDAY first of Advent, *purple*. Vesp of it, com of S Bibiana.

2 Mond. S Bibiana V and M, *semid, red*.

3 Tues. S Francis Xaverius Conf, *doub, white*.

3,26

● 4 Wedn. S Peter Chrysologus BC, Dr, *doub, white, fast*.

5 Thurs. S Birinus B of Dorchester and Conf, *doub, white*.

6 Frid. S Nicholas B and Conf, *doub, white, fast*.

7 Sat. S Ambrose BC, Dr, *doub, white, abstinence*.

8 SUNDAY second of Advent, *purple*. Vesp of the Conception, com of the Sunday, *white*.

9 Mond. The Conception of the B Virg. *doub of second class with an Octave (from yesterday) white*.

10 Tues. Of the Octave *semid, white*.

11 Wedn. S Damasus P and C, *semid, white, fast*,

3,55

● 12 Thurs. Of the Octave *semid, white*.

13 Frid. S Lucy, V and M, *doub, red, fast*.

14 Sat. Of the Octave *semid, white, abstinence*.

15 SUNDAY third of Advent, *purple*. Vesp of it, com of the Octave-day, and of S Eusebius.

16 Mond. S Eusebius B and M, *semid, red*.

17 Tues. Feria, *purple*. Antiph, *O sapientia*.

18 Wedn. Ember-day, *purple, fast*. *O Adonai*.

● 19 Thurs. Feria, *purple*. Antiph, *O radix*.

10,41

20 Frid.

1799

DECEMBER 31 Days.

19

20 Frid. Ember-day and Vigil, *purple*, fast. *O clavis*21 Sat. S Thomas Ap. doub of second class, *red*. Feast
of devotion, *O Oriens*. Ember-day, fast.22 SUNDAY fourth of Advent, *purple*. Vesp of the
Sunday, the Antiph, *O Rex*.23 Mond. Feria, *purple*. Antiph, *O Emmanuel*.24 Tues. Christmas Eve, *purple*, fast.*The Indulgence begins.*25 Wedn. CHRISTMAS DAY, doub of first class with
an Octave, *white*. In Vesp com of S Stephen.26 Thurs. S Stephen Proto M, doub of second class with
an Octave, *red*. Feast of devotion. The Psalms at
Vesp on this and the three following festivals are the
same as on Christmas day, from the little Chapter of
S Stephen, com of S. John, and of Christmas.27 Frid. S John Evang, doub of second class with an
Octave, *white*. Feast of devotion. In Vesp com of
Holy Innocents, of Christmas, and of S Stephen,
abstinence.28 Sat. Holy Innocents, doub of second class with an
Octave, *purple*. Feast of devotion, Vesp from the
little Chapter of S Thomas M, com of Holy Inno-
cents, and of Christmas, *red*, abstinence.29 SUNDAY (*vacant*) S Thomas of Canterbury B and
M, doub of first class with an Octave (as Patron of
the English Clergy) *red*. In Vesp com of Sunday
within the Octave, as in the first Vesp, and of Christ-
mas.30 Mond. Of the Sunday within the Octave, semid,
white.31 Tues. S Silvester P, and Conf, doub, *white*.

LAUS DEO SEMPER.

The following Year 1800, the Dominical Letter will be E.

The Epact 4.

Easter Sunday, April 13.

OF THE SIGN OF THE CROSS.

IN blessing ourselves, we form the Sign of the *Cross* by putting out Right hand to the Fore-head, and so drawing, as it were, a Line down the Breast or Stomach, and then another Line crossing the former from the Left Shoulder to the Right: And the Words that we pronounce at the same time are these, *In the Name of the Father, and of the Son, and of the Holy Ghost*; by which we make a solemn Profession of our Faith in the blessed Trinity. But in blessing other Persons or Things we form the *Cross* in the Air with the Right-hand extended towards the Thing we bless.

The *Cross* is the Standard of Christ, and is called by our Lord himself, *St. Matt. xxiv. 30. The Sign of the Son of Man.* It is the Badge of all good Christians, represented by the Letter *Tau*, ordered to be set as a Mark upon the Foreheads of those that were to escape the Wrath of God, *St. Jerome* upon *Ezek. ix.* It was given by our Lord to *Constantine*, the first Christian Emperor, as a Token and Assurance of Victory, when he and his whole Army, in their March against the Tyrant *Maxentius*, saw a *Cross* formed of pure Light, above the Sun, with this Inscription εν τῃ τω γινεται By this conquer: Which Account the Historian *Eusebius*, in his first Book of the Life of *Constantine*, declares he had from that Emperor's own Mouth. To which we may add, that the Sign of the *Cross* was used of old by the Holy Fathers, as an invincible Buckler against the Devil, and a powerful Means to dissipate his Illusions; and that God has often made it an Instrument in their Hands of great and illustrious Miracles, of which there are innumerable Instances in ancient Church History, and in the Writings of the Fathers, which it would be too tedious here to recount.

11 AP 66

See Bishop Challoner's Catholic Christian, pages 2 and 3.



NEW YEAR'S GIFT, FOR THE YEAR M,DCC,XCIX.



*Be ye humbled therefore under the mighty hand of
God. 2 Pet. v. 6.*

THE continuance of the calamities with which Society and Religion have been so long afflicted; and the wide spread which irreligion and immorality are every where gaining, must strike pious souls with horror, and be to them a subject of humiliation, as St. Peter exhorts, under the mighty hand of God.—The holy city also has fallen into the hands of the impious: her government, like those of many other states, has been overthrown, her churches profaned, her altars thrown down, her seminaries shut up, her religious communities suppressed, her sacred monuments defaced or stolen away, her venerable College of Cardinals banished, and the holy Father himself forced from the Apostolic Chair, and thrown, as it were, into prison. *The ways of Sion, mourn, because there are none that come to the*

A

solemn.

Solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction: and she is oppressed with bitterness. Her adversaries are become her lords. Lamentations, c. 1. v. 4.

Who can behold such an accumulation of woe, and not be humbled under the mighty hand of God? For we must confess that the hand of God is upon us: and that we have provoked the scourge by our sins: that our iniquities have long cried to heaven for vengeance.

When we consider the nature of our present state of being: that man is sent into the world by his Almighty Creator to know, to love and to serve him: that the present state of man is a state of probation: that he is, through life, to walk in all the commandments of his God, with a promise, on the one hand, that a faithful observance of the commandments shall, at the close of life, be rewarded with everlasting happiness; and with a menace on the other hand, that the violation of the commandments shall, at the close of life, be punished with everlasting misery.—When we, moreover, recollect the mercies and infinite goodness of God to man: when we consider the nature of our vocation in Christ and the tenour of a Christian's rule of life, viz. that he is bound to deny ungodliness and worldly desires, and to live soberly and justly and godly all the days he is upon earth, when God has made known his holy will in

in requiring all Christians to deny themselves, to mortify the passions of corrupted nature, to put on our Lord Jesus Christ, to love God, to love every neighbour, to forgive injuries, to follow gentleness, meekness and humility, to be zealous in the discharge of every duty of Religion, and to live to him who died that he might redeem them from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. When we consider these obligations enjoined by our God, and know that God has moreover, manifested his will in forbidding all profaneness, and pride, and malice, and uncleanness, and drunkenness, and theft, and heresy, and schism, &c. &c. &c. When we thus see the will of God, what he commands and what he forbids; and see the greater part of the christian world acting in direct opposition to this will of God, wilfully doing what God has forbidden, and wilfully omitting what God has commanded; no more regarding the commandments of God, and the great duties of religion, than if they had never been enjoined; no more avoiding the works of the flesh, than if the vices and concupiscences of the flesh had never been forbidden; how can we wonder that the anger of God should be provoked? that seeing his authority set at defiance, his laws violated, himself despised, he should pour out the vial of his wrath on his ungrateful, insolent and rebellious creatures?

Thou art just, O Lord, and thy judgment is right: for our sins have become exceedingly grievous; the cry of our wickedness has reached unto heaven.

Yet our faith is not hurt, nor is our hope confounded: for if the Lord, in his indignation, has taken peace from the earth, and, in punishment of our crimes, has given licence to the spirits of rebellion to overthrow the civil governments of nations, to riot in blood, plunder, and confiscation of public and private property, to assail his Church, profane his sanctuary, suppress his sacred word, and cut off, from millions of Christians, those fountains of spiritual life, the holy sacraments and adorable sacrifice, yet he has said in favour of his Church, *I will keep my mercy for him: and my covenant faithful to him. . . . And if his children forsake my law, and walk not in my judgments: if they profane my justice: and keep not my commandments: I will visit their iniquities with a rod: and their sins with stripes: but my mercy I will not take away from him: nor will I suffer my truth to fail,* Psalm 88.—And through the several ages of his Church, has God been pleased to deal thus in mercy with his children, whenever he suffered afflictions to come upon them for a trial of their virtue, or for the chastisement of their sins. After they had suffered a while

while, he was always pleased to command peace and order to return.

Let us look back on the ages that are past: for it is not in the present age only that the scourges of war, and of impiety, and of persecution have raged. During the space of three hundred years, the Lord was pleased that the most severe persecutions should be raised against his Church, and that by the heathen emperors; men, who being masters of the world, exerted the whole power of the world to destroy it. Ecclesiastical historians number ten general persecutions raised against the ~~Church~~ throughout the whole extent of the Roman Empire. The Pagans flattered themselves that by making a general slaughter of the Christians, they should eradicate the christian religion: that when the whole power of the empire should be exerted against them, even the name of Christian would soon be abolished.

It is not in the present age only that the impious have sought to ruin the Church by ruining it's visible Head. The Emperor Nero affected to do the same. That monster of cruelty seized the person of St. Peter, the then visible head of the Church and first of the Sovereign Pontiffs, threw him into prison, and condemned him to the death of the cross. The infidels vain-gloriously boasting that the death of Peter, would be the death of the Church: that in the same tomb which enclosed his body, would be buried the whole body of the faithful,

of which he was the support and head. But how vain are the designs of men against the wisdom and power of God. To St. Peter, the first Pope, a successor was appointed; St. Linus was invested with the same Apostolic charge, and the Church was seen still to subsist. The appearance of another Sovereign Pontiff threw the infidels into a rage, and their inflamed malice impelled them to lay hold of his person: they, accordingly, feized this worthy successor of the Apostle, and put him to death. Once more the impious triumphed in the confidence of having now cut off the Christian Church; when a short period shewed them another head of the Church in the person of St. Cletus. Through all the ages of persecution, the Popes were to the persecutors peculiar objects of hatred. From the first Pope, St. Peter, to the thirty-fourth, St. Sylvester, who filled the Chair of Peter at the time the Emperor Constantine declared himself protector of the Christian Religion, every Pope in succession, two or three excepted, sealed the faith with his blood; and the blood of the martyred Pontiffs was a seed from which successors arose to fill the Chair, to govern and to feed the flock of Christ.

However then the impious may rejoice in the present day, and boast of having overturned the throne of the Pope, and of now holding his life in their power, we lament the scourge, and we bewail their wickedness; but we, at the same time, know
that

that the Lord will be faithful to his word, and that on the demise of his present Holiness, a successor will arise to take charge of the sheepfold, to feed the lambs, and to feed the sheep of Jesus.

However the impious may triumph and magnify their deeds of impiety, as if they had now brought the Church of Christ near unto it's grave, we treat with disregard every effusion of their blasphemy; always bearing in mind that the Lord established his Church to continue unto the end of the world, and that should their malice or power equal that of the gates of hell, they could not prevail against it.

If the whole power of the pagan world was unable to destroy the Church: if all the attempts of infidelity and of hell through the course of three hundred years were foiled by the superior power of her Divine Founder, why shall we be dismayed by the attempts of the wicked in the present day, though hitherto successful? For a certain period of time their attempts overbear, and the Church is thrown into tribulation. The present is not the state of her triumph, but of her warfare: she is not the Church Triumphant, but the Church Militant.

How successful and how dreadful, during a number of years, were the persecutions of the heathens! yet to those persecutions did the Lord put a stop in his own good time, and shew his Church victorious over all their malice and hostility. Constantine, to whom the Lord was pleased to give the light of faith,

faith, and the imperial crown, after paying homage to Jesus for his victory over Maxentius his rival, applied the first years of his reign to the remedying of all the evils which his pagan predecessors had caused. He recalled the exiled Bishops, he ordered the churches to be restored, and zealous for the majesty of the Divine worship, he enriched the churches with sacred vessels and vestments. He treated the Bishops and Priests with the greatest respect: and for the Bishop of Rome, whose predecessors had been through former reigns, the peculiar object of the malice of the Emperors, for this Bishop he shewed a singular veneration. To the scenes of blood and carnage now succeeded scenes of virtue and of devotion. Churches arose in every part of the empire: zealous pastors reaped an abundant harvest of converts to the faith: piety glowed in the breasts of the converts, and a new sight now presented itself to the world, no less edifying than was that of the army of the Martyrs, viz. the sight of thousands retiring from the noise and tumult of the world, into the solitary recesses of the desarts, and devoting the whole of their days to the service of God, leading the lives of Angels, and singing day and night the Divine praises.

In the present age the impious, after destroying religion in their own country, after banishing their nobles, after murdering or banishing their Priests, imprisoning and murdering their Royal Family,

have

have poured into independent states like locusts, overthrowing their governments, throwing down their altars, diffusing immorality and irreligion, and rioting in every species of excess, plunder and sacrilege: notwithstanding, as former days have witnessed the like tribulations, and as the Church at length arose victorious over them all, we doubt not, however alarming may be the scenes of distress and tribulation under which the Church, at present, mourns, she will again appear serene, and rejoice in all the blessings of peace.—In the ninth and tenth ages Christian Europe was overrun by barbarous nations from the North. In those days, as in the present, churches and monasteries were plundered, and levelled with the ground. The Clergy and the Religious were murdered or banished, sacred studies were discontinued, the most scandalous excesses were committed, the laws of God and of his Church were trampled upon, vice rushed into the several kingdoms of Christian Europe like a torrent, and virtue and religion appeared to be overwhelmed: yet, from under this all-overwhelming flood, Religion at length reared her venerable head. The Lord raised up holy men, who opposed with zeal the torrent of iniquity, who rebuilt the churches and monasteries, who restored sacred studies, and, by the zeal of their preaching and the sanctity of their lives, struck the ferocity of their barbarous conquerors and converted them to the faith. When, according to every human appearance,

pearance, the Church was made weak, and seemed falling to decay, she shewed herself renewed by the Divine Spirit, and received the barbarians themselves within her pale.

In the present age the impious have, together with their arms, carried schism and heresy into the several states which they have conquered ; and it may be apprehended that piety, obedience, and orthodoxy, may never more be recovered. But the sincere Christian will recollect, that former ages have experienced the like evils. The Devil, seeing his idols thrown down in the reign of Constantine, and that paganism and idolatry were drawing to their end : finding that the persecutions he had raised in order to destroy the Church had proved ineffectual, devised new means of assailing her purity. Unable to destroy, he determined to distract her by internal divisions, and, if possible, to break the unity of her faith and communion. With this view did he spread many false doctrines, and support the pretences of discord with all the subtlety of the Serpent. Witness the heresy of the Arians and the schism and heresy of the Donatists, &c. &c. &c.

How dreadful was the confusion and distress thus brought upon the christian world ! Whole provinces and kingdoms were seduced into heresy and schism : It may be said, without impropriety, that the Church was laid waste ; so extensive were the ravages of these evils. Notwithstanding which, peace and truth

at length resumed their place. The schismatical and heretical doctrines were examined and condemned; the true doctrine of the Church, on each point, was made known by a particular and correct explanation, and the obstinate authors and abettors of the schism and heresy were ejected out of her communion.

If the Church has had to lament the rise and propagation of schisms and heresies, she has also had the happiness of seeing the fall of those works of iniquity, and of approving herself the ground and pillar of truth. And her victories already gained, are to us a pledge of victories to be gained in the present and future ages.

The present sufferings of the Church are, doubtless, very grievous: and profane men have dared to proclaim that she is overthrown. But her Divine Founder foretold that tribulation would be her portion in this world: and if her enemies have opened their mouth against her, have hissed and gnashed with the teeth, and have said: *We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it,* Lament. ii. 16. These their vain-glorious boastings will turn to their own confusion, when the Lord shall be converted to his people, and shall have mercy according to the multitude of his mercies.

How consoling under all the calamities we have to suffer, are the exhortations and promises which Jesus made to his disciples: *If the world hate you, know*

know ye that it hath hated me before you.... Remember my word that I said to you: the servant is not greater than his Lord: if they have persecuted me, they will also persecute you.... These things I have spoken to you that you may not be scandalized. Amen, Amen, I say to you that you shall lament and weep, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.... These things I have spoken to you, that in me you may have peace: in the world you shall have distress: but have confidence, I have overcome the world. John, chapters 15 and 16.

October 1st, 1798. 11 AP 66

† JOHN CENTURIEN.



WHEREAS the late Right Rev. Doctor Walmsley, Bishop of Rama, and Vicar Apostolic of the Western District, did insert in the Directory of 1798, a Letter, ordering the clergy of his district not to admit certain persons, described in that letter—“ if laics, to the participation of the Sacraments; if clergymen, to the exercise of any ecclesiastical functions; until they have explicitly and publicly disavowed, or withdrawn, their signatures from those scandalous and erroneous acts.”

And whereas certain clergymen of the London District were comprised by the Right Reverend Prelate in his Interdict, under the words, “ who assented to, or allowed their names to be affixed to, the heterodox proposition restrictive of the Spiritual Powers of the Church.—*Third Blue Book, p. 46.*”

We whose names are hereunto subscribed, bear witness that the said clergymen did, long ago, give to their Bishop explicit assurances of their orthodoxy, and did declare,

1st, That they never affixed, nor allowed their names to be affixed to the heterodox proposition restrictive of the Spiritual Powers of the Church.

2d, That in assenting to the proposition, as moved by the proponent, they had not any idea of denying to the Church a power of enforcing obedience to her laws by the use of censures.

3d, That they received and firmly adhered to the doctrine laid down in the Brief of his present Holiness, which begins “ Auctorem Fidei;” and condemns that heterodox proposition under the numbers four and five of the said Brief.

Wherefore, in consideration of these declarations, made thus explicitly and publicly, the above-mentioned Interdict is, in their regard, withdrawn.

✠ WILLIAM ACANTHEN, V. A.

✠ JOHN CENTURIEN, V. A.

✠ GREGORY WILLIAM TELMESSEN, V. A.

London, September 1st, 1798.

The Missionaries in the Western District are desired to communicate the following lines to the French Priests in their neighbourhood.

 **GREGORIUS GULIELMUS TELMESSEN, V. A.**
Dilectis in Christo fratibus, Presbyteris Gallis in Districtu Occidentali degentibus, salutem et benedictionem.

Quoniam aliqui ex vobis approbati estis ad Confessiones Gallorum audiendas cum diversis limitationibus, notum facimus.

1. Nos prorogare facultates jam concessas ad finem anni proximé venturi.

2. Has facultates dehinc intelligendas esse non de solis pénitentibus Gallis, sed et de Italibus, Hispanis et aliis quibusvis extra ditionem Britannicam natis.

3. Eos qui approbati sunt pro unâ aut alterâ personâ non posse alios absolvere : eos tamen qui approbati sunt pro Clericis generatim unius loci, vel pro Clericis et Laicis itidem, hoc munus exercere posse ergâ ejusdem generis personas per totum Districtum.

4. Neminem vi facultatum hujusmodi posse excipere Confessiones Monialium, cum nec id validè præstent Missionarii Nostrates, nisi ad hoc specialiter approbati fuerint.

Datum Bathoniæ, die 5 Septembris, 1798.

† G. G. TELMESSEN, Qui supra.

Just published, price Sixpence, the second Edition—Mandates of their Lordships, the Bishops Vicars Apostolic, appointing Proper Psalms and Prayers to be sung, or said, in all the Roman Catholic Chapels, on all Sundays and Festivals, in their different Districts throughout Great Britain, for his Holiness Pope Pius VI. and our most gracious Sovereign King George III. be continued until further orders.

Plenary Indulgences,

Granted to the Faithful, throughout this Kingdom.

I. ON Christmas-day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, i. e. from Palm-Sunday to Low-Sunday, inclusively.

IV. From Whitsunday to the end of the octave of Corpus Christi.

V. On the feast of St. Peter and St. Paul, and during the octave.

VI. From the Sunday preceding the festival of the Assumption of the blessed Virgin Mary to the twenty-second day of August, inclusively. But if the festival of the Assumption falls on a Sunday, the indulgence begins on that day.

VII. On the Sunday preceding the festival of St. Michael to the Sunday following, inclusively. But if the festival of St. Michael falls on a Sunday, the Indulgence begins on that day.

VIII. From the Sunday preceding the festival of All-Saints, to the eighth day of November inclusively. But if the festival of All-Saints falls on a Sunday, the Indulgence begins on that day.

Conditions of the I, III, VI, and VII, are,

1. To confess their sins with a sincere repentance to a priest approved by the Bishop.

2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechisms or sermons, be done on the same day with the communion; but only that persons be then in a

Plenary Indulgences.

disposition or readines of mind to do these things, or some of them at least, when opportunity shall offer.

Conditions of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a priest approved by the Bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this nation.

5. To the indulgences formerly granted, his late Holiness Pope Clement XIV. was pleased to add a new one in favour of all the faithful living in the English missions, who being truly penitent, and having confessed their sins, shall worthily receive the holy communion on the feast of St. Peter and St. Paul, June 29, or on any day within the octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

London, October 23, 1789.

Extract of a Letter from the Rev. Dr. Moylan, the Catholic Bishop of Cork. Dated May 28, 1792.

THE decree of the council of Trent relative to clandestine marriages has been received in all the dioceses of this kingdom, except the Archbishopric of Dublin, the Bishoprics of Kildare, Ferns, Ossory, Meath, and in the Wardenship of Galway. In our province of Munster it was promulgated with the necessary forms in every parish, the end of the year 1775, and from that period has had the force of law, and considered as binding on our people, and as a rule of conduct for our clergy. It does not extend to the marriages of Protestants, nor to the marriage of a Roman Catholic to a Protestant, as the decision of Benedict XIV. on the marriages in Holland has been adopted, and confirmed by the answer of the Sacred Congregation to a consultation made on that head by our late Metropolitan, the most Reverend Dr. Butler, of pious memory.

In a decree of Pius VI. 29th of March, 1778, the holidays of obligation were reduced in the same manner as they were

were in England in the foregoing year, excepting the Feasts of St. Patrick, and the Nativity of St. John Baptist, which remain of obligation. Vigils and Fasting Days throughout the year the same as in England, except the Eve of St. John Baptist, which is still kept.

To be CONTINUED in the WESTERN DISTRICT.

Sequentes orationes pro fructibus terræ dicantur quotidie ab omnibus sacerdotibus in nostro districtu singulis annis, a die 25 Maii usque ad finem Septembri.

Oratio.—Effunde, quæsumus Domine Deus noster, benedictionem tuum super populum tuum, ut, et dante te benignitatem, terra nostra det fructus suos; et his collectis, ad laudem et honorem sancti tui nominis utamur. Per Dominum nostrum.

Secreta.—Vota populi tui, Domine, propitius respice: ut per hæc dona, quæ tibi ex fructibus terri offerimus, fructuum nobis ubertatem salubriter largiaris. Per Dominum nostrum.

Postcommunio.—Largire fidelibus tuis, Omnipotens Deus, congruam terræ fructuum ubertatem: quibus temporaliter enutriti, ad æterna bona capessenda spiritualibus incrementis proficiant. Per Dominum.

The seasons of late years having often been unfavourable to the prosperity of the fruits of the earth, we exhort all people to join their prayers with those we have ordered for that purpose.

Bath, Jan. 26, 1796.

— CAROLUS RAMATEN, V. A.

An Address on the Expediency of building a Chapel for the use of his Majesty's Soldiers, Marines, Sailors, Labourers, and others professing the Roman Catholic Religion, in Chatham Barracks and places adjacent, under the patronage of the Right Rev. Doctor Douglass, Bishop of Cenuriæ, and Vicar Apostolic of the London District.

AT a time when the blessings of a happy Constitution, a virtuous King, a wise Government and a religious Toleration attach the higher and middling orders of society to their King and Country, we much lament, that in a land where all the blessings and comforts of life flow in profusion, some among the lower orders are infected and led astray by

the dangerous and wicked principles of disloyalty, insubordination, irreligion and immorality.

This great evil, whether it proceeds from foreign or domestic influence, or both, is certainly productive of the most baneful consequences ; it introduces anarchy and confusion, opposes the dearest interests of the people, and tends to destroy the sacred bonds of civil society. It is therefore the duty of every good and loyal subject to contribute all in his power to remove this great evil, and prevent its consequences so fatal to the public welfare.

His Majesty's Proclamation for the suppression of vice and immorality has been productive of incalculable advantages to obtain this desirable object, and the zeal and exertions of the Clergy will effectually second the pious intentions of our most gracious Sovereign, by instructing the ignorant, inculcating the principles of morality and virtue, and pointing out to their respective congregations the sublime and awful truths of the Christian religion ; for it is religion that makes a man virtuous, just and honest, where the watchful eye of the magistrate cannot penetrate, and where no witness can prove the profligate libertine's guilt. In a word, it is religion that makes us happy here and hereafter.

From four to five hundred Roman Catholics, as well those who have engaged in the service of their Country as others, pure and loyal in principles, free from all political infection, and anxious of receiving pastoral instructions in the religion which they profess and to which they are naturally attached, and of being guided in the ways of virtue, and instructed in their respective duties to God, their King, and Country, humbly beg leave to address the Public for assistance to build such a Chapel as may serve for the use of Chatham Barracks, &c. as they have none within the distance of many miles, where they may assemble for said purposes. They have petitioned the Right Honorable and Honorable Members of the Honorable BOARD OF ORDNANCE for a piece of ground to erect such building, and house and garden for the Chaplain, which with the concurrence of his Royal Highness the DUKE of YORK, and the Right Honorable and Honorable LORDS of the ADMIRALTY, they have humanely and liberally granted ; but, from the Petitioners' situation in life they are unable to advance any pecuniary aid, they, therefore, take the liberty of addressing the Public for their humane and charitable contribution, which will be gratefully acknowledged, and thankfully received.

ceived at Messrs. Wright, Selby and Robinson's, Covent Garden; Curtis, Hornyold, and Co. Cornhill; and by their Chaplain, the Rev. George Plunkett, for the Roman Catholics of Chatham, Rochester, Strood, and Brompton.

CHAPELS.

Those marked with an * are supported by subscription, donations, or legacies by will.

* *Virginia-street*, Ratcliff highway.

* *White-street*, Little Moor-fields.

* *S. GEORGE'S CHAPEL*, London Road, S. GEORGE'S FIELDS.

There is not any establishment more deserving the attention and support of a catholic public than this, whether we consider the number of the congregation, consisting of several thousand souls, their almost universal poverty and misery, which require pecuniary no less than spiritual assistance; the numerous hospitals and prisons, the proportion of which exceeds that in every other part of the kingdom; and, on the other hand, view the assiduity, piety, and zeal, with which this quarter of the Lord's vineyard is cultivated by the two worthy clergymen, entrusted by the Bishop with the care of the same. Yet, alas! there is not any religious establishment of this nature, which labours under greater difficulties, or comparatively meets with less support, being still encumbered with a heavy debt on the original building, besides an expensive annual ground-rent, which unfortunate circumstances have hitherto prevented the possibility of reducing. In the mean time, the precarious subscription produced by letting the places in the chapel, is totally inadequate to the ordinary expences, and to the frugal support of the two laborious clergymen.

Sardinian Chapel, Duke-street, Lincoln's-inn-fields.

* *St. Patrick's Chapel*, Sutton-street, Soho-square.

* *Bavarian Chapel*, Warwick-street, Golden-square.

* *No. 38, York-street*, Queen-square, Westminster.—Want of sufficient support for this very useful institution, the Catholics of the neighbourhood being poor, has induced the Rev. Mr. Flynn to open an Academy for the education of a limited number of young Gentlemen. His terms are 24 guineas per ann. and 1 guinea entrance. Parlour boarders 40 guineas per ann.

Portuguese Chapel, South-street, South Audley-street, Grosvenor-square.

Chapel, Spanish-place, Manchester-square.

* *Han-Lane*,

Catholic Chapels.

- * *Ham-Lane*, near Stratford, Essex.
- * *Salisbury-Lane*, Rotherhithe.
- * *Clark's Buildings*, Greenwich, Kent.
- Bornham-House Academy*, Carshalton, near Croydon, Surry.
- * *Vine-Yard*, Richmond, Surry.
- Shrewsbury-Place*, Isleworth, Middlesex.
- Hammersmith*, King-street.
- Brook-Green House*, near Hammersmith.
- In the Grove*, Hampstead.
- Brompton*, Kent.
- * Near the *Hope*, Frogmore-Road, Windsor.
- * *St. Peter-street*, Winchester, Hants.
- * *Middle-street*, Gosport, ditto.
- At Cowes and Newport in the Isle of Wight.
- * *French Chapel*, Dudley Court, Crown-street, Soho-square.—Catechisms and sermons are in that language.—Conferences are held on Tuesdays and Fridays at three o'clock in the afternoon.
- Conway-street*, Fitzroy-square.
- No. 6, *Garden Gate*, the corner of Birle Place, Skinners-street, Somers-Town.
- No. 38, *Paddington-street*, Marylebone, till a more extensive place can be provided.
- Tottenham-Place*, Tottenham Court Road, for the retreat of aged and infirm.
- In the *French Ward*, Middlesex Hospital, daily for the sick.—Every attention is paid to soul and body.
- Catholic Chapel*, *Carlisle*, under the patronage of the R. R. Dr. William Gibson, Bishop of Acanthos, and Vicar Apostolic of the Northern District.—The Catholics of Carlisle, without a Chapel or a Priest resident among them, have long been under the necessity of resorting to a distant place of worship. The many inconveniences arising from this circumstance have been severely felt, not only by themselves, but also by many of the gentry and tradesmen, who occasionally make a temporary residence in that city. They are now endeavouring to open a Chapel, with the approbation of the Bishop, and to establish a fund necessary for the maintenance of a Priest; but, notwithstanding they have made every exertion in their power, they find it necessary to solicit the benefactions of the pious and charitable. Donations, however small, will be gratefully received by the Rev. Mr. Stout, Mr. Fairbairn, and Mr. Blacklock, Carlisle, and the Rev. Mr. Varley, No. 34, Great Ormond-street, London.—March 6, 1798.



The Gentlemen and Ladies who conduct the education of Youth, must be applied to for a vacancy before the children are sent, or their friends may be disappointed when they arrive.

Education for young Gentlemen.

ST. EDMUND'S COLLEGE,

OLD-HALL-GREEN, near PUCKERIDGE, HARTFORD-SHIRE.—The Rev. GREGORY STAPLETON, President.—
1. Young gentlemen are admitted from 7 to 12 years of age.—2. Each scholar pays **TWO GUINEAS** entrance.—The regular annual pension is **THIRTY-TWO GUINEAS**.—Students in rhetoric, philosophy, and divinity, pay **THIRTY FIVE GUINEAS** per annum.—Children who are too young for any of the regular classes are placed in a preparatory school to learn to spell, read, and write; and, as long as they remain in it, only **THIRTY GUINEAS** are charged for them.—The pension is always advanced in half-yearly payments.—Should any part of the money advanced be due to the scholar on quitting, it will be reimbursed.—3. Every scholar brings with him one suit of clothes for Sundays, and two suits for common wear, eight shirts, eight pair of stockings, and four pair of shoes.—4. On the above terms, young gentlemen are taught the English, French, Latin, and Greek languages; writing, arithmetic, and book-keeping; history, geography, and mathematics; poetry, rhetorick, philosophy, and divinity.—They are provided with board, fire, candle, washing, school-books, pens, ink, and paper. Each of them has a bed to himself, and clean linen twice a week.—5. Drawing, music, dancing, fencing, and the manual exercise, may be learned during the hours of recreation, but **MUST** be paid for **APART**, as well as **MEDICINES**, attendance of **PHYSICIANS** and **SURGEONS**, and other extraordinaries not mentioned in Article 4.—6. It is customary to allow each of the students in the higher classes two shillings, and the others one shilling per month pocket-money, which is charged to account.—They are not permitted to receive any money without the President's knowledge.—7. Nothing above the usual pension is charged for those who remain in the College during the vacation, which begins on the **TWENTY-FOURTH OF JUNE**, and ends

ends on the TWENTY-FOURTH OF JULY; nor is any deduction made for absence on that or any other occasion.—Should any scholar go home and not return to the College, his pension will be charged to the day on which notice shall be given to the President of his having quitted; as his place must be kept vacant till such notice is received.—Parents who wish to place their children at this College are requested to give previous notice to the President, who will inform them if they can be received.—Terms for Drawing 4l. 4s.—Dancing and Fencing 3l. 3s.—Manual Exercise 2l. 12s. 6d.—Harpsichord and Clarinet 6l. 6s.—Agent for the College, Mr. HORRABIN, No. 4, Castle-street, Holborn, London.

CROOK HALL COLLEGE, in the county of DURHAM.—The Rev. THOMAS EYRE, President.—The plan of education, and terms, as usual.—Parcels, &c. to be addressed to the care of Mr. Crawford, grocer, Moseley-street, Newcastle, Northumberland.

The CATHOLIC COLLEGE at Oscot, near BIRMINGHAM, under the direction of the Rev. Dr. BEW and Mr. POTTS.—Children are admitted at any age under fourteen, provided they are able to read.—They are taught writing, arithmetic, and elocution; the English, French, Latin and Greek languages; geography, history, rhetoric, and philosophy in all its branches. The pension is THIRTY POUNDS per annum, half of which is to be paid in advance every six months. No entrance-money is required; but every student must bring with him two pairs of sheets, a silver fork and spoon, which he will be at liberty to take away on his leaving school.—A more detailed account of the plan of education adopted in this place, may be seen in the printed Prospectus, which may be had from William Cruise, Esq. Lincoln's-Inn, London; or from the Rev. Dr. Bew, at Oscot, near Birmingham, Warwickshire.

STONYHURST COLLEGE, near BLACKBURN, LANCASHIRE.—The Rev. Mr. STONE, President.—1. The annual pension of this establishment is FORTY GUINEAS; but for children under twelve years of age, only THIRTY-SEVEN GUINEAS will be required. Those scholars who continue their education through the higher classes of rhetoric and philosophy, shall, on account of extraordinary expences, and some particular indulgences allowed them, pay FORTY-FIVE GUINEAS PER ANNUM. The pension is to be paid HALF-YEARLY in ADVANCE. A deduction of eight guineas per annum will be allowed to those parents, who, living

living in the vicinity, may chuse to charge themselves with the detail of cloathing their children. The College will furnish washing; but will not keep *particular accounts* of cloathing. The use of silk is not permitted.—2. In lieu of bed-linen, table-service, school-books, and other articles usually required on entering establishments of this kind, each scholar shall pay **TWO GUINEAS ENTRANCE-MONEY.**

—3. The Sunday or holiday dress is uniform, and consists of a plain coat of superfine blue cloth, with yellow buttons, red cloth or kerseymere waistcoats. Every scholar shall bring with him this uniform dress, besides a suit for daily wear, six shirts, six handkerchiefs, six pair of stockings, and three pair of shoes. Any deficiency in the above will be charged to the parents.—4. On the above terms the scholars are furnished with clothes, linen, washing, lodging, board, fire, candle, table, school-books, pens, ink, paper, amusements, implements for play, and school-rewards; so that nothing will remain to the charge of the parents, but *medical attendance and medicines, postage, and such extra lessons of drawing, dancing, music, &c.* which they may chuse to order for their children.—5. The scholars are taught Latin, Greek, and all the branches of classical education, sacred and profane history, geography, arithmetic; and when sufficiently advanced, algebra and geometry, with all the other parts of the mathematics, in the respective classes.

Particular care is taken that they learn to read well, and write a good hand; and that they speak and write French with accuracy. Four times a year the scholars are called to a public examination of what they have been taught. Those who have made extraordinary progress are honored and rewarded. The idle, for punishment, are confined in the vacation to certain extraordinary hours of study during play-time, in order to repair what they have neglected to learn in school; and therefore, if they are found defective in the last and most important examen of the year, before the long vacation, parents will be requested not to call them home at that time.—6. The age of admission is from eight to fourteen. When children are too young, or not sufficiently advanced to begin a regular course of classical education, they are placed in an elementary class, attended by particular masters, who teach them to spell, read, and write.—7. If the children sent to this College have been before at any other house of education, an attestation of their morals and docility is required.—8. The greatest care

is taken to instruct the children in the duties of RELIGION and MORALITY; and they are constantly under the eye of one or more of the directors, who see that those duties are practised, and that the rules of civility are not violated.—9. Cleanliness and exercise, and every thing which contributes to health, are attended to with particular care.—10. All the pensioners dine and sup with their masters, and have the same table which they have. No distinctions are allowed in diet or clothing.—11. As long experience has convinced the directors, that a profusion of pocket-money is very prejudicial, not only to good order, but even to study and application; they therefore request, that parents will not be forward in indulging their children in more than a guinea at most per annum, for this purpose; and this must indispensably be placed in the hands of one of their masters for their occasional little wants.—12. No allowance is made for absence during the vacation, which begins on the FIFTEENTH OF AUGUST, and ends on the FIFTEENTH OF SEPTEMBER. To these terms the parents are desired to be particularly attentive, in case they chuse to call their children home, as the absence of a few weeks at the opening of schools, is seldom repaired without very great difficulty. Absence from schools at no other time will be permitted. It is indeed the most serious and earnest desire of the directors, that the children should never be called home during the course of their education, as they have found by experience, that such avocations have often proved prejudicial, not only to study and application, but even to content and happiness.—13. When children are removed from the College, whatever new linen or clothes are furnished to them on that occasion, will be charged to the parents.—The College is a large building, capable of lodging an hundred and fifty persons conveniently. The garden and court adjoining, where the young gentlemen play, are very airy and spacious. The situation is very pleasant and healthy. It will contribute much to the advantage of the children, if parents, on sending them, will inform the directors, how long they propose to leave them at the College, and for what employments in life they are designed. The regular course of education is properly classical; but such as are designed for the commercial line, have a lesson of arithmetic and book-keeping, under a particular master appointed for that purpose.

SEDCLEY-PARK ACADEMY, near WOLVERHAMPTON,
STAFFORDSHIRE.—The Rev. Mr. THOMAS SOUTHWORTH, President.—The children to bring with them two suits of clothes, six shirts, six pairs of stockings, three pairs of shoes, two hats, six pocket handkerchiefs, a knife, fork, spoon, and two combs. Each of these articles, if not new, must be serviceable; otherwise the deficiency, whether in number or quality, will be charged to account. All their clothes, when they quit the school, as well as their journey, must be at the parent's expence, excepting such articles as may remain of what they brought with them; half-a-guinea is required at their entrance. The annual pension is SEVENTEEN GUINEAS, half of which must be paid every six months in advance, either to the President of the Academy, or to the Agent, Mr. HORRABIN, No. 4, CASTLE-STREET, HOLBORN, LONDON. If they learn Latin, another half-guinea must be paid at entrance. For this pension, every thing necessary, even medicines, will be allowed, except in any long illness, and when the assistance of a physician may be requisite; also a penny a week each for pocket-money. Each boy will have a bed to himself, and clean linen twice a week. Postage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. They shall be duly instructed in the principles of the christian religion, reading, writing, arithmetic, and Latin, if desired; and particular care will be taken to watch over their moral conduct, and instil into their minds early sentiments of piety. Strict attention will be paid to their behaviour. The more advanced will also be taught the principles of mensuration and book-keeping; if required, the rudiments of English grammar, &c. Endeavours will be used to make them understand what they read, and to give them a true taste for what may afterwards prove an useful and instructive amusement. Geography will be encouraged as an amusement; and the first principles, at least, will be taught, at leisure hours, those who are willing to learn. None are to be allowed any money but at the discretion of the chief master; and their friends are humbly requested not to offer to convey them any without his knowledge. No allowance will be made for absence in the vacation time; and it is most earnestly wished, that parents would not often call them home at those times. The age for education of children at this school, is from about six to fourteen.

Should any parents wish to supply their children with clothes, &c, they shall be admitted at **FOURTEEN GUINEAS** a year for board, schooling, washing and lodging.

TUDHOE ACADEMY, near **DURHAM**.—The Rev. Mr. **STORY**, President.—Terms; board, washing, reading, writing, arithmetic, English, French, Latin, and Greek languages, are taught, and lessons are given on geography and history for **TWENTY-TWO POUNDS** per annum, to be paid half-yearly. The first quarter is to be advanced on admission. Two guineas entrance, six hand-towels, knife, fork, and silver spoon. Dancing half-a-guinea entrance, and half-a-guinea a quarter. Recreation is allowed on Tuesday and Thursday afternoon. On these days the students walk out, attended by the instructors, and proper care is taken that no injury is received from rain or intense cold. Parents who wish to place their children under the care of the President of this school, may depend upon due attention being paid to their morals, behaviour, and mental improvement. Age for education, from eight to fourteen.

VERNON-HALL COLLEGE, near **LIVERPOOL**. Under the direction of the Rev. **W. COWLEY**, **RICHARD MARSH**, and **Assistants**.

1. *Instruction*.—Reading and writing; the English, French, Latin, and Greek languages; elocution, arithmetic, book-keeping, algebra, and the mathematics; geography and the use of the globes; a daily lecture on morality from the New Testament; a weekly lecture on history, either sacred or profane.—2. *Age*.—Young gentlemen will be admitted from the age of seven to the age of fourteen years.—3.

Months of study and vacation.—The annual course of studies will begin on the first of August, and will end on the 22d of June following. The vacation from studies will begin on the 23d of June, and will end on the 31st of July. A few days vacation will be allowed after Christmas.—4. *Terms*.

—**ONE GUINEA** entrance; **TWENTY-SIX GUINEAS** for instruction, board, lodging and washing, during the months of study, that is, from the first of August to the 22d of June following. This sum of **TWENTY-SIX GUINEAS** to be paid in advance, as follows: **THIRTEEN GUINEAS** at the beginning of August, and **THIRTEEN GUINEAS** at the beginning of January. The young gentlemen may remain at school during the vacation, if it be the desire of their parents; they will be allowed a proper, but not a total relaxation

tion from study ; their board for that time will be **TWO GUINEAS AND A HALF**, to be added to the following payment of August.—If a young gentleman enters the school in any other month than August or January, he will pay **ONE GUINEA** entrance and **TWO GUINEAS AND A HALF** per month (the month of his entrance included) until the regular payment of August and January take place.—If a young gentleman leaves the school in any of the intermediate months, no part of the half year's payment will be returned.

—5. *Extraordinary expences.*—Books, paper, postage of letters, clothes and mending of clothes, medical attendance and medicines, pocket-money, and all casual expences ; as also dancing, drawing, music, and every other branch of education not mentioned in the first article, will be charged to the respective parents of the young gentlemen ; a particular account of these several articles will be sent to them at the end of each half year.—6. *Clothes and furniture.*—Two complete suits of clothes, 8 shirts, 6 pairs of stockings, 3 pairs of shoes, 6 pocket handkerchiefs, 2 hats, 2 combs, and a silver spoon, marked with the initial letters of the young gentleman's name to whom it belongs, or with the crest of his family's arms.—Messrs. COWLEY and MARSH, being desirous that the young gentlemen may learn the French language in its purity, not only by the rules of grammar, but also by a habit of speaking it, has taken for their assistant in this branch of education the Rev. J. B. A. Gérardot, Rector of Blèmes, in the neighbourhood of Paris.—Dancing per quarter, **FIFTEEN SHILLINGS**; drawing per quarter, **ONE GUINEA**; music for 12 lessons, **ONE GUINEA**; entrance for each, **HALF-A-GUINEA**.—*Masters of well-known abilities are employed.*

ACTONBURNAL, near SHREWSBURY, SALOP, under the direction of the Rev. J. SHARROCK, lately of St. Gregory's, Douay.—Sir Edward Smythe, with his usual benevolence, having afforded the Members of St. Gregory, after their expulsion from their College at Douay, an asylum at ACTONBURNAL—They admit a few scholars, from the age of ten to fourteen, who are instructed in such branches of religious, classical, and other useful sciences, as are usually taught in the most approved Catholic Schools. The annual pension is **TWENTY-FIVE POUNDS**; in which sum clothing, and other articles commonly called *extraordinaries*, are not included.

BADDELEY-GREEN ACADEMY, in a pleasant and healthy situation on the high road from WARWICK to BIRMINGHAM. The Rev. Mr. PILLING, President.—Terms; board, lodging, washing, and education, EIGHTEEN GUINEAS per year, ONE GUINEA entrance; or TWENTY-SIX GUINEAS, and every thing found. Education will comprise writing, arithmetic, use of the globes, the English, Latin, and Greek languages, or French for such as learn neither Greek nor Latin.—Music ONE GUINEA ENTRANCE, and HALF-A-GUINEA per quarter. French taught by a native of France, ONE GUINEA entrance, and HALF-A-GUINEA per quarter. The mathematics, viz. algebra, geometry, trigonometry, astronomy, &c. ONE GUINEA entrance, ONE GUINEA per quarter. Strict attention will be paid to cleanliness in dress, to salubrity and sufficiency of food, and above all to the morals and religious improvement of the young gentlemen. Parlour boarders TWENTY-EIGHT GUINEAS per year.—Further particulars may be had of the Rev. Mr. COLLINGRIDGE, No. 36, Berkley-street, Edgeware Road; the Rev. Mr. JULIAEN, No. 30, Duke-street, Lincoln's-Inn-Fields; and the Rev. Mr. NUTT, Birmingham.—A coach daily from the Saracen's-head, Snow-hill, at five o'clock in the afternoon, which passes the Academy, and takes the children under 14 years at half price. Particular attention to their safety.

BORNHEM-HOUSE ACADEMY, at CARSALTON, near CROYDON, SURREY, by the Rev. Mr. ATKINSON, from the English College at BORNHEM in FLANDRES.—Young gentlemen are admitted from 7 to 12 years of age.—Instructions. A daily lecture on the principles of religion, with an exhortation to virtue. The history and morality of the Old and New Testaments. Writing, arithmetic, algebra, book-keeping, and the mathematics; to which branches particular attention will be paid. The English and French languages grammatically. Elocution, geography, the use of the globes, and history. Latin and Greek, if required. At the end of each month there will be an examination, and precedence assigned according to merit; and before the midsummer vacation a public one, in which the improvements of the year will be exhibited, with a distribution of honorary premiums. During the hours of recreation a master will constantly attend, whose sole employment will be to prevent irregularities, and promote harmony and good

good breeding. Terms, THIRTY-TWO GUINEAS per annum, to be paid half-yearly per advance, for board, lodging, and washing. Clothes, books, physician, medicines, postage, pocket-money, music, drawing, and dancing, will be considered as extra charges. No entrance money is required; nor any extraordinary charge for such as pass the vacations at school; and it is earnestly wished that all the young gentlemen may be allowed so to do.—Due attention will be paid to cleanliness, and whatever may be conducive to health. The vacations are from the 24th of June till the end of July; and from the 21st of December till the 7th of January.

The FRENCH ACADEMY, HAMMERSMITH, MIDDLESEX, Mr. DESAILLY, A. M. of the University of Paris.—Terms TWENTY-FIVE GUINEAS per annum, and TWO GUINEAS entrance.

Mr. JONES, at BRIDZOR, near WARDOUR-CASTLE, SALISBURY, WILTSHIRE.—Terms, TWENTY POUNDS a year, for reading, writing, accompts, board, lodging, washing, mending, &c. Particular attention will be paid to their morals and knowledge in religious duty. Admittance from six to eleven years of age. A more particular account of this undertaking may be had of Mr. DAVIS, No. 5, Derby-street, May-Fair, agent for this school.

Mr. TATLOCK, PARR-HALL, near PRESCOT, LANCASHIRE.—Terms for board and education TWENTY GUINEAS per annum. No entrance money. Young gentlemen, for the above pension, are taught to read with proper emphasis; well grounded in the rudiments of the English grammar; instructed in the Latin and Greek languages, history, geography, writing, accompts, book-keeping, algebra and the mathematics.—An additional charge of ONE GUINEA the year will be made for washing, and of THREE GUINEAS for French or Spanish. Drawing or dancing FIFTEEN SHILLINGS the quarter, and HALF-A-GUINEA entrance. The young gentlemen contend for precedence four times in the year. Particular attention paid to the moral cultivation of their minds, and that they be well instructed in the true principles of their religion.

Mr. EELLES, RICHMOND, SURRY.—As usual.

Education for young Ladies.

The BARR, YORK, on the usual terms.

The ENGLISH BENEDICTINES at HAMMERSMITH, late of DUNKIRK, being at present more settled in their habitation than when they first gave out their Terms for the Education of young Ladies, have now made the following arrangements: for board, lodging, washing, bed linen, and table service, THIRTY GUINEAS a year.—Their education will comprise the English and French languages, the elements of history and geography, plain and ornamental works. No entrance money will be required; but one quarter's pension to be always paid in advance.—The best masters will attend as required, *to be paid apart.*

The LADIES of the ANCIENT ENGLISH COMMUNITY of BRUSSELS, being now, by the providence of God, established in BISHOP-HOUSE, ST. PETER'S-STREET, WINCHESTER, in a retired and healthy part of the city, have opened a School for the reception of Catholic Young Ladies.—Terms; for board, lodging, mending, and education, which will comprise the principles and practice of the Holy Catholie Religion; the English and French languages; reading with propriety, but no sort of declamation; the elements of history and geography, with the use of the globes; arithmetic and writing, unless a master is required; plain work, embroidery, and other fine works, TWENTY GUINEAS per annum. No vacations will be kept, nor will any additional charge be made on that account. The other branches of ornamental education will be taught within the house, by masters of well-known abilities. Music per quarter ONE GUINEA, entrance ONE GUINEA; dancing per quarter ONE GUINEA, entrance ONE GUINEA; drawing per quarter THIRTEEN SHILLINGS, entrance ONE GUINEA; writing per quarter HALF-A-GUINEA.—Each young lady to bring two pairs of sheets, six towels, knife, fork, and spoon.

P. S. The advancement of price on most of the necessities of life, which has taken place since the above terms were first offered to the public, renders it necessary to charge the expence of *washing apart*, to the amount of TWO GUINEAS annually for each young lady.

The LADIES from PRINCHOFF, BRUGES, at the ABBEY-HOUSE, WINCHESTER, HANTS. Terms as usual.

The

Education for young Ladies.

19

The LADIES from LIEGE have opened their School in that country mansion called DEAN-HOUSE, in a healthy and sequestered situation, where airy and commodious apartments are neatly fitted up for the immediate reception of young ladies. Conditions, and all particulars, may be had by applying to Mrs. CLOUGH, Dean-House, near SALISBURY, Wilts.

The LADIES from LOUVAIN, at AMESBURY ABBEY, Wilts, have opened a School, according to Act of Parliament, for the Education of young Ladies, who are admitted from six years of age till thirteen complete.—They will be taught the principles and practice of their Religion, the English language, reading, writing, arithmetic, French by a native of France, history, geography, plain and fine needle work. The pension TWENTY-FIVE GUINEAS per annum, to be paid half-yearly; one quarter in advance. The best masters for music, dancing, &c. will attend from SALISBURY. The uniform white muslin for Sundays, blue stormont for every day.

WOOLTON SCHOOL.—The BENEDICTINE DAMES from CAMBRAY continue to admit into their School at WOOLTON, near LIVERPOOL, young Ladies from the age of five to thirteen years. Their Terms are, for board, lodging, and education, which will comprise all kinds of useful and ornamental works; reading, writing, and arithmetic; English and French grammar, geography and the use of the globes, TWENTY-GUINEAS a year; ten to be paid half-yearly in advance. Entrance ONE GUINEA; with a silver spoon, knife, fork, and six towels. Washing to be a separate charge. No young lady to be admitted for less than a year. Religion being the first object of education, the principles, history, and morality of the Catholie Religion will be regularly explained three times a week, and particular attention paid to the practice. Dress to be on Sundays white, on other days an uniform of dark cotton. Drawing ONE GUINEA a quarter; dancing FIFTEEN SHILLINGS; HALF-A-GUINEA entrance to each. Music ONE GUINEA for 12 lessons, entrance ONE GUINEA. Woolton is six miles from Liverpool and Prescot, in a dry, healthy, and delightful situation. Letters and parcels to be addressed at Mr. WELCH's, CHURCH-STREET, LIVERPOOL.

The BERNARDINE DAMES, from ABBEY DEPREZ, DOUAY, at CUMING'S PLACE, PENTONVILLE, near ISLINGTON,

ISLINGTON, board and educate young Ladies on the same plan they were in such esteem for at DOUAY; also they admit young ladies whose parents may chuse them only to attend the day school.

The LADIES of the Order of ST. FRANCIS DE SALES, at SALESIAN HOUSE, SOUTH-ROW, QUEEN'S ELMS, near FULHAM ROAD, LITTLE CHELSEA.—Terms of admission THIRTY GUINEAS per annum, and TWO GUINEAS entrance, washing included.—Each young lady must be provided with one pair of sheets, six towels, knife, fork, and spoon. They will be taught the principles and practice of their Religion; the English, French, and Italian languages; history, geography; useful and ornamental needle work; also writing, arithmetic, and drawing, without any additional charge. Dancing and music ONE GUINEA per quarter. Entrance ditto.

The POOR CLARES, from DUNKIRK, CHURCH-HILL, near WORCESTER.

The POOR CLARES, from GRAVELINE, at GOSFIELD, near HALSTEED, ESSEX.

The POOR CLARES, from ROUEN, HAGERSTONE-CASTLE, near BELFORD, NORTHUMBERLAND.—These ladies, reducing Mr. Pitt's hint when speaking of the employment of Youth to practice, have blended education with lessons of industry; so that the young ladies under their tuition, learn every thing which on their tender minds can be impressed to form the good Christian and the industrious house-wife. The recent events on the Continent shew the advantages of not only knowing what should be done, but also how to do it; they have taken the neighbouring poor children gratis.

BENEDICTINE DAMES, from PARIS, at MARNHULL, near West Stour, Shaftesbury, Dorsetshire.

BENEDICTINE DAMES, from GHENT, in CHAPEL-STREET, PRESTON, Lancashire.

The AUSTIN DAMES, from CARM-STREET, BRUGES, at HENGRAVE-HALL, near Bury St. Edmunds, Suffolk.

The DOMINICANESSES, from BRUSSELS, at HARPURY-COURT, near Gloucester.

The BENEDICTINE DAMES of MONTARGIS, at BODNEY-HALL, near Brandon, Norfolk; particulars may be known at the Rev. Mr. TALBOT's, No. 28, King-street, Holborn.

When

When this Directory went to press, it was known from undoubted intelligence, that the English Poor Clares at Aire had been turned out of their Convent, at ten o'clock in the evening of the 27th of June; that their Chaplain was again put in prison at St. Omers; that the Nuns had reclaimed their property and passports to return to England, neither of which had been granted the end of August; the Ipers Benedictine Nuns were then in their house, uncertain of their fate; that in St. Omers only two churches remained standing, which were to be sold on the express condition of pulling down.—This is inserted for the information of the numerous friends of these Communities.

Mrs. BAILEY, BROOK-GREEN-HOUSE, HAMMERSMITH.—Terms of admission, SIXTEEN GUINEAS per annum, ONE GUINEA entrance; a silver spoon, knife, fork, and half a dozen huckaback hand-towels, which are to be left to the school at going away, or TWO GUINEAS entrance. The young ladies are taught, under proper mistresses, English, writing, accompts, and needle work. French, drawing, dancing, &c. are paid for apart. Great attention is paid to morals, health, and a due regard to neatness. Pensions paid half-yearly, Midsummer and Christmas, which are the times of vacancy. Ladies remaining at the school to pay ONE GUINEA additional. Parlour boarders TWENTY-SIX GUINEAS a year, FOUR GUINEAS entrance. No admission to the ladies on Sundays.

NORTH END, HAMMERSMITH.—Mrs. BARKER begs leave to return most sincere thanks to her friends, who have for so many years honored her School (late LINSEY and BARKER) with their patronage; assures them and the public that nothing shall be wanting on her part to merit a continuation of their kind partiality. The young ladies entrusted to her care receive a virtuous, useful, and genteel education. The school, consisting of a reasonable limited number, is less liable to many inconveniences, as Mrs. BARKER, assisted by sedate and capable teachers, superintends herself every department with the strictest attention.—French, writing, drawing, music, dancing, geography, use of the globes, &c. have always been taught in her school by some of the ablest masters. In this and every thing else no alteration is to take place but for the better if possible.—

Terms

Terms vary according to circumstances, but in general TWENTY GUINEAS per annum. TWO GUINEAS entrance.

Mrs. SENN, GOUGH-STREET, SUFFOLK-STREET, BIRMINGHAM, instructs young Ladies in reading, English grammar, and needle work in its greatest variety, for FOURTEEN GUINEAS a year, washing included. One quarter to be paid in advance, payments half-yearly afterwards.—Each lady to bring one pair of sheets, two towels, knife, fork, and spoon.—Vacations Midsummer and Christmas, one month each.—Approved masters attend the school.

A COLLEGE IN SCOTLAND.

The sufferings of this part of our country have, if possible, exceeded every other which has oppressed our nationals, if we consider the distress the Mission is involved in by the interruption of education in the French and Roman territories, where very large sums of money had been expended in buildings and purchasing property, that, till the relaxation of the penal code lately, they had no security or expectation of permanency for at home; which indulgence was too recent, and the troubles of France approached too fast, for to recall and vest in our funds. Rome, which afforded pecuniary assistance beyond expression, now in a state of distraction, want, and oppression, with attempts to exterminate all appearance of religion; drained of wealth, cattle, corn, her most valuable productions of art torn from her, and nothing spared. Thus the Scotch Mission without a prospect of succession—the Clergy reduced to the smallest stipend, scarcely four shillings a week. In these straits the Bishops were called upon, by the common voice of both Clergy and People, to attempt something which might prevent these misfortunes, which approached with such hasty strides. The pious sentiment, and the fears of the people, the promptitude of their offers to assist from their little what they could scarcely spare, pressed so much on the Bishops, that they have attempted to gratify a wish which seemed, from its unanimity, to proceed from an impulse of more than a common kind.

We have to add, that a gentleman, who on other occasions has distinguished himself for his laudable exertions in behalf of religion and virtue, came forward with an offer of an extensive Farm, on a lease of one hundred and five years; and another gentleman, an artist, not long since returned

turned from Rome, furnished the plan. The house is to contain 30 Students, a President, Professors, and Officers. The building is nearly completed, and though it is by trespassing on credit, the Bishops hope that it will be fit to make use of some time in the end of the year. It is with heartfelt pleasure they have seen the greatest and the lowest come forward with their offering. From the poorer sort they have had more than they could have expected; but there remains still a considerable sum which will be wanted even to enter the house with bare plastered walls. This they recommend to the consideration in particular of their countrymen, in whatever part they dwell, as well as to the affluent, of whatever nation, who, when they recollect whence their all on earth comes, cannot deny a trifle to prepare a House, which is to conserve and educate the ministers of that God who gives it them.

Subscriptions, however small, are received by Mr. Carpue, Duke-street, Lincoln's-Inn-Fields; J. P. Coghlan, Duke-street, Grosvenor-square; and by all the Roman Catholic Clergy in Scotland.

TO CATHOLICS.

To let, and may be entered on immediately—That well-known Messuage called Giffords, or the Great House, in Wolverhampton, Staffordshire; calculated for the advantageous purpose of a Boarding House, which it has formerly been employed in, and is a proper retreat for the opulent, the aged, or infirm of the Catholic Religion, adjoining to an excellent Chapel, where public service is constantly performed by two respectable Clergymen.—The house stands pleasantly situated on an eminence in the skirts of the town, and consists of a large hall and two lofty parlours towards the front, one of which is 23 feet by 17, the other 15 feet square; a kitchen below stairs, brew-house, cellars, laundry, butler's pantry; five very good bed rooms and large closets to each, two rooms for servants; useful stable, and fine garden, consisting of nearly an acre, well stocked with apple and other fruit trees; shady and gravel walks, elegant grass-platt with iron rails before the front of the house.—The whole commands a prospect of beautiful country and villages for a great extent, and has lately been much improved for convenience and elegance, new papered, painted, &c. and will be let at the very low rent of *Thirty Guineas* per annum, and the taxes do not amount to more than *nine pounds*.—Further particulars may be had by addressing letters to the Rev. John Roe, at Black Lady's, near Wolverhampton, Stafford-

AT THE REQUEST OF J. P. COGLAN,

A Company at Sheffield, in Yorkshire, have manufactured
of Sheffield Plate, Chalices, Patens, Ciboria, Remonstrances,
Thimbles, Boats, Cruets, &c. for the Service of the Catholic
Church, which are sold only by D. Durtnall, Silversmith,
No. 131, Oxford-Street, near Holles-Street.

To accommodate Gentlemen who reside at a distance from
London, Mr. Durtnall has furnished us with the following
list, which he sells for READY MONEY ONLY, and for which
no credit will be given.

A Remonstrance, 18 inches high, a plated stem and foot, with a handsome gilt glory,	12	0	0
A Ditto, 18 inches high, a plated stem and foot, and a handsome plated glory,	8	19	0
A Ditto, 16 inches high, a good neat pattern, plated all over,	5	5	0
A Ditto, 13 inches and a half, plated all over,	4	12	0
A large plated Ciborium, gilt inside,	1	18	0
A smaller Ditto, ditto,	1	10	0
A Chalice, 9 inches high, gilt inside, bowl and paten,	1	15	0
A Ditto, ditto, 8 inches high,	1	12	0
A Ditto 7 inches and a quarter,	1	7	0

These Chalices all unscrew.

Silver Pix, small size, as is most commonly asked for,	—	—	1	1	0		
A large size, from	1	7	0	to	1	12	0
A set of Oil Boxes in a case,	—	—	1	1	0		
A larger size, from	1	7	0	to	1	10	0
A good size Thimble and Boat, plated all over,	5	0	0				
A smaller size ditto,	—	—	4	6	0		
A Ditto with smaller Chain,	—	—	3	10	0		
A pair of Altar Cruets,	—	—	1	7	0		
A Stand or Plate for ditto,	—	—	0	14	0		

Every other Article in the Silversmith's or Sheffield Busi-
ness executed with dispatch, exactness, and at the lowest
prices.

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JOHN COGLAN, Miniature Painter and Drawing Master,
No. 52, Great Marybone Street, Marylebone, takes accurate
and high-finished Likenesses from One to Ten Guineas; at-
tends ladies or gentlemen at their own houses or schools, to
give Lessons in Drawing on reasonable terms.